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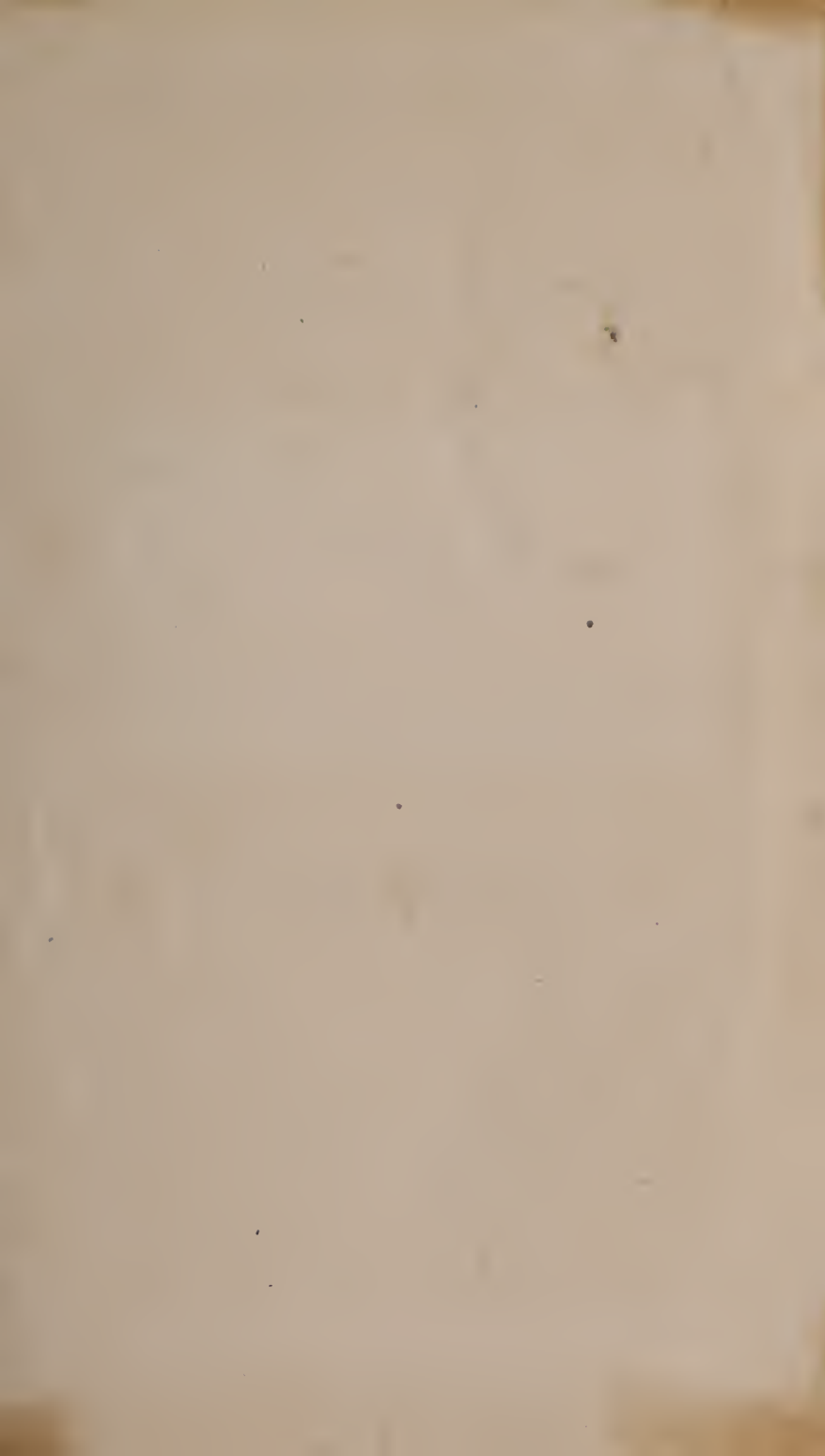
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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

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ANNUAL SERMON BEFORE THE BOARD;

PREACHED AT ST. GEORGE'S CHURCH, NEW-YORK, JUNE 22, 1842,
BY THE REV. ALEXANDER H. VINTON, M. D., RECTOR OF ST.
PAUL'S CHURCH, BOSTON.

2d Epistle to CORINTHIANS, 6th chap. 13th verse.

"Now for a recompense in the same, be ye also enlarged."

THROUGH the course of remark preceding the text, the apostle had aimed to exhibit the power of the gospel, as it is seen both in the quickening of the spiritually dead, and in the fruitful workings of its grace in the hearts of the regenerate. He cites the example of the ministry, and of himself as the special chief of the ministry, in order to illustrate the subject in such a way as might come home to the businesses and the bosoms of his brethren of Corinth,—endeared to him by the bond of spiritual paternity,—his living epistle, signed with the autograph, as they were sealed with the grace of his ministration,—in a word, his other self.

What the gospel could do in the process of its restoring work, they might familiarly witness in him, who was in labors so abundant, in trials so enduring, and in all manner of affliction so patient, and withal triumphant. An apostle he was indeed to them, for it was in their behalf he had both breasted the surges of persecution, and stood upright amidst the receding underflow of private malice, of inward and spiritual conflict, and disquiet and fear. An apostle he was to them, for he not only discharged his commission, but made it effectual. In the spirit of a large benevolence, he counted self-sacrifice no loss. He was only obeying a gracious instinct;—he was only submitting to the sway of that divine life that was begotten in him, and overruled his nature, when he wrought so vehemently for Christ, and travailed so painfully for immortal souls. His love was for his Master—his holy ambition was for the salvation of men. The former was gratified by the simple laboring for Christ; his ambition could be filled to the measure of satisfaction, only by witnessing his large success in the conversion of sinners. It was in this spirit that he cried out to the people of his charge, "What

is our glory and crown of rejoicing? Are not even ye in the presence of Christ, for ye are our glory and our joy?"

And as an expression of the same feeling we interpret our text: "Now as a recompense in the same, be ye also enlarged."

It is, as if he had said, "Oh, ye Corinthians, our mouth is open to you; I cannot refrain from recounting the trials, and afflictions, and acts of self-denial, your conversion has cost, and while we do so our heart is enlarged. I feel my bosom swell with the urgency of increasing love as I remember the distinguished signs by which Christ has marked you for his own, and charged me with the weighty errand of his ambassador to you. I utter no murmur at my trials for you. I can endure all things for the elect's sake. I only ask that I may not have labored in vain. I only demand to see the unequivocal token of your piety. The single recompense I seek is a responsive sympathy for Christ, a largeness of love for others, a zeal like that which bought and ministered to your salvation. Be enlarged then—be enlarged in your aims and endeavors for Jesus Christ, and let nothing short of the full success at which he aims, bound the scope of your holy enterprise for him."

Now, because we know so well that St. Paul longed supremely for the spiritual prosperity of his several flocks, and because, in the case of the Corinthians, he makes the test of their piety to consist in the largeness of their zeal, and beneficence, toward the work of spreading the gospel, I have chosen these words of the great apostle, as exhibiting the true basis of the missionary enterprise, and expressing in a phrase the essential character of the missionary spirit. I am well aware, indeed, that to this audience of the Church's deputation, whose solemn assembling argues their profound familiarity with the missionary work, both in its comprehension and its details, a discourse that should deal with the principles of the cause, might be deemed too elementary and remote from use. Yet, we observe that counsel is always more wise, when it decides by the determination of a first principle, and union has a less equivocal value when we are sure we occupy a common footing, and practice is more vigorous when it returns often to the source from whence it drew its life.

Spiritual as is this high vocation of the Church, and sublimated as in this behalf the character of her servants must be, yet her responsibility is to be determined in the manner of the severest logic.

If her duty is not derived by necessary inference from first principles, then she has no duty. And we may add, moreover, that that which is the standard, is likewise the measure of her duty, so that by the light of one divine principle of truth, she and all the children of her household, may not only discover the subsisting obligation, but may survey it too, in its entire length and breadth.

With these considerations in mind, I introduce more freely the discussion before us; designing to call your attention to the great

first principle of the missionary enterprise, and to its practical consequences; and if I may speak a word that God will bless, so that some half-convinced may be established, some doubter be resolved, or some who have given their efforts to this high venture of the gospel, shall find their faith settle more firmly on its foundations; then my whole object will have been gained.

We are to consider then, what is the leading principle which the Church should keep in view, in prosecuting the missionary enterprise. This, in order to be entitled to be a leading principle, must be one of course which the gospel involves most peculiarly and develops most prominently. And there is no characteristic of Christianity so conspicuous, none which arrests the mind so promptly, as the one which the apostle urges upon the Corinthians, the spirit of being enlarged, a constant and irrepressible tendency to spread itself abroad; or, as we may entitle it in a word, its diffusiveness.

As a *divine* system, we should expect in advance that it would bear this signature: moral diffusiveness is essentially a divine property. God, in the infinite sufficiency of his being, and in the complacency of his underived perfections, can receive nothing which is not already his. To his nature there can be no *absolute* accession of delight. His felicity, the fruit of his perfections, must be both co-equal and co-eternal with the qualities from which it sprang. There could be with him, no added *material* for delight, because he was himself the comprehensive source of all conceivable bliss. The only thing that could lend a ray of gladness to the joy of his primal solitude, (if we may speak so of God,) was, that other beings should be partakers of his bliss. All that could be demanded to the last and exquisite glory of his character, was not that his excellence should be enhanced, but only that it should be dispensed. All that could bear the semblance of a want in the divine nature, was only that his *fulness* should be *exhibited*. It was not a *substance* nor a *quality* that was to be supplied, but only an *act* which remained to be done. The ever-springing fountain must *gush*, and the divine nature must ever more be impelled to the ceaseless communication of happiness; and diffusiveness must be a transcendent quality of the Godhead, and must equally characterize the religion of which he is the author. This must be the broad seal which stamps his dispensations authentic.

Now when we survey that religion itself, our expectations are all met; the Scriptures reveal a redemption of such diffusive value, that there is no guilt it cannot reach, nor any sinner it cannot save. They describe a Redeemer invested with an infinite excellency, so that his sufficiency may flow out for ever, and never be exhausted. *In the life of Christ*, you behold the same diffusive grace, for he passed his sojourn here in *going about* to do good, and still more illustriously in his death, because it reveals a compassion which could not be quenched even with blood, and which the anguish of dying could not transmute into selfishness.

His last official command utters the same report, "Go ye into all the world, and preach the gospel to every creature," and finally, the practical comment upon this injunction, which you may read in the acts and lives of the apostles, sets the crowning evidence to the expansive nature of the religion of Jesus Christ.

Now if this upper view of the gospel justifies our description of its diffusive character, we shall find our convictions deepened when we descend beneath the surface and explore its interior nature. We there discover the source of this pervading quality—we learn the reason of all this largeness of spirit. It is because Christianity is a system of *benevolence*. Its great central principal—its core—is *love*. Now the natural healthful tendency of love is outward. The essential life of benevolence is diffusiveness. Other graces may flourish in solitude, but love is fruitful only in the social state. Other religious feelings may be nurtured by turning the soul backward upon itself—in self-reflection and self-chastisement; but the channel of benevolence runs outward from the heart; its objects are all external. Humility, for example, has its object and termination in the improvement of our own private characters; and it may thrive in solitude, as well as in society. And the spirit of prayer finds its congenial atmosphere in the closet. And the practice of divine contemplation shuts out companionship, and forgets every thing in its lonely and lofty communing with Heaven, and the thirst for divine instruction is slaked by the still droppings of the sanctuary, or by the solitary study of the Bible. And likewise, all the graces which may be summed up under the general title of submission to God—the affections and dispositions of piety—are of private growth, and flourish in the shade. But benevolence seeks its objects abroad. It is impatient if it be restrained. It spreads far like the pervading light, and if you shut it in it dies. Now with this spirit of benevolence the gospel is surcharged. It is the vehicle of a rich and diffusive charity to men. It portrays the character and influences of redemption; and just as the Redeemer was the *embodied* fulness of grace, so the gospel is only the *recorded expression* of that grace as it shone in the face of Jesus Christ.

Yet this language does not perhaps denote the full import and value of the gospel. It is not merely as the dead record of a benevolence, which once was and now is not, that the gospel maintains this property of diffusiveness. It has a living and reproductive power. It is prolific. It not only *displays* the character of Christ, but it aims to *beget* that character again in the soul of every believer. It is not only benevolent, but it multiplies the sources of benevolence by moulding the soul anew, and impregnating it with Christ's own spirit. The gospel approaches us not like a special ambassador bearing a naked message from a distant court, but like the herald, who only precedes his prince, it ushers Christ into the soul, and he dwells there as in his domestic palace.

I argue then, that since it was benevolence which made the exceeding brightness of the Saviour's character, which almost darkens by outshining his other qualities; and because he who is begotten, will bear the likeness of him who begat him—so the child of the gospel, who is only the reduplication of the Saviour's excellency, will be distinguished by the same expansive benevolence as overflowed from the nature of Christ.

We can understand then why charity is so exalted in the Scriptures, as to overshadow every other grace of the Christian. We can understand why it is not only enforced as matter of injunction, but insisted upon as the essential element of the sanctified character, so that he who loveth is therefore concluded to be born of God, and he who wants the grace of christian benevolence, either in its germ or its fruitful development, can make no just pretensions to the christian name.

All these considerations converge to the single point of illustrating the diffusive character of the gospel. View it as we may, we find it teeming with gracious influences, whose irrepressible tendency is to burst outwards and flow on forever. This is, if not the chief, at least one of the most remarkable of its characteristics.

I have dwelt somewhat at length upon the illustration of this point, perhaps longer than was necessary; but I was the more willing to do so, because the reflections and inferences which are to follow, hinge mainly upon this truth, the diffusive aim and tendency of the gospel. A quality so remarkable and peculiar, cannot be unimportant. It is not enough to regard it as a matter for speculation. It has and must have a practical weight, and it seems to me that its bearing is very direct upon the question which the Church is revolving, how and to what extent shall the missionary work be sent forward?

Let us proceed to consider what its bearing upon this question is. If it be the great aim of the gospel to diffuse itself indefinitely, the missionary enterprise is certainly consonant with the spirit and intents of the gospel. This will scarcely be denied by any one, neither will another inference, to wit, that since the gospel designs to diffuse itself by making every Christian a depository of its own spirit, and an almoner of its grace, therefore the duty of diffusing the gospel belongs to all who have experienced its renewing power. These inferences have been acknowledged by the christian world, and they are the foundation of the missionary argument, and the incentive to missionary effort. They teach us that every Christian is, by virtue of his regeneration, a missionary of the gospel.

The obligation is to all. It stretches its authority over the whole Church, and rests with an equal pressure upon every member of its communion. If this be so then, it may be asked, "how shall the Church discharge this responsibility?" "In what form shall we diffuse the gospel?" The true answer to this question seems to me to be this—we are to diffuse it in that form

which will best agree with the great aim of the gospel—the salvation of men. And how shall men be saved? We answer, by bringing the gospel to bear upon them, with a direct and unmingled power, or in other words, by carrying the gospel itself to their very doors.

It is proper perhaps to pause at this stage of our argument, to notice an objection which may be urged against this inference. It may be said that it leads to a practical absurdity, for it requires that every Christian should become a preacher of the gospel. I acknowledge this would be the result of the principle, if it were carried out to its unhindered extreme. But let it be remembered I have now been speaking of an abstract principle alone. The principle is of course immutable, as the author of truth himself; yet the rule we draw from it must sometimes in practice be considerably modified.

God sometimes speaks, by a special command, in such a way as seems to force us to the violation even of his own solemn laws. The Scriptures report several instances in which, by an express injunction, the servants of God were made to violate the letter of the divine law. One of the most remarkable of these, is the instance in which the Israelites were commanded to spoil the Egyptians of their treasures.

It was the divine voice which had pronounced the criminality of theft, and it was equally the enactment of God which released that theft from its guilt.

Now, although the day of supernatural voices to the Church is passed, yet God sometimes speaks by the imperious emergencies of providence, and makes us, by the loud command of events, to deviate from the general rule, and therefore I would not deny that forbidding circumstances may arise so signal in their importance, and so unequivocal in their meaning, as to release the Christian from the obligation of this literal rule, and it shall *not* be his duty to preach the gospel in person. We need not specify these events, nor even their classes. It is enough for my argument to acknowledge that such events may be, and this, if I mistake not, rescues the principle from the charge of wildness and fanaticism.

Should it be asked, where then is the value of the general principle, if it is liable to so many exceptions? I answer, that like all general principles, it has a binding power in every instance, until it is hindered or set aside by a special rule. It creates a presumption which is antecedent to all other evidence, and in the decision of this question, as of any other, the presumption must have its full sway, and determine the result, unless it should be entirely overruled by the peculiarity of opposing circumstances. This is one of the elementary laws of evidence, and it operates in the instance we are discussing, to bind every Christian to the missionary work, unless he is convinced, in the sight of God, that the exigencies of his own case create a law which is paramount to the general rule. So far then from be-

ing fanatical, this principle is one of the soundest reason, and the fanaticism lodges all at that other extreme, where men demand to hear a special call from Heaven, or else will give a starveling aid, or none, to the world's christianizing.

It appears then by the light of this general principle of Christianity, that every Christian is a missionary, and likewise that it is his duty to diffuse the gospel in its own proper form. We pass to another question which springs naturally from our subject. "What rule should be observed in distributing the gospel?" "To what region of the globe should the Christian direct his efforts?" Since the influence of the gospel is diffusive, it will of course seek an equilibrium. If it was meant for all, it will be satisfied with nothing less than its universal diffusion. Like the light and heat of nature, which are its own true emblems, it will travel out of the regions in which it has been accumulated, and scatter itself far and wide, and penetrate, and imbue every neighborhood with its genial power; and so by the same law it will pass most readily to those regions which have been most deeply involved in the darkness and chilliness of superstition, and spiritual ignorance. The true rule then for the Church in giving direction to her efforts is this: Where is the greatest destitution of religious truth? What nations are most benighted? Where is God least known and most dishonored? There is the field which demands her earliest and unhesitating efforts. It is easy again to anticipate an objection which may be made against this as well as against the last position—that it leads to a practical absurdity. It may be said that if this principle be true, and if the Church is to bestow her direct efforts upon the most destitute first, then our own and every christian country, would be soon involved in a worse condition than heathenism. The Church must turn migratory—every christian would become an exile. Our temples would be profaned, the subsisting monuments of religion destroyed, and the land desolated of every trace of piety. It might not seem candid to reply, that there will always be enough of timorous, or half devoted, or false Christians, who will refuse to act upon the general principle of duty, and the form of piety at least will thus be preserved in the land, with all its restraints and many of its blessings.

But it is fair to reply to this objection as to the last, that the general principle may have its exceptions. Light and heat do not always flow unchecked. Some opaque body may retard and collect their rays, reflecting them back with a two-fold power to their source, or else absorbing them into itself to become a new centre of radiation. So may it be to this diffusive warmth and light of Christianity. Their constant tendency is to spread and shine. Yet there may be a providential barrier that will detain their influences at home. The missionary path may not be hewed out. The ship may not be found to bear the Church's messengers. The heathen government may be hostile and exclusive, and private though paramount duties might forbid that *every Christian*

should forsake his native land. Yet still the Church, shining in her strength, would shine as far as she could, and would not shine in vain. Her benevolence would find a focus on every side reflecting back into her own centre the cheering assurance of a blessing, and kindling the same sacred fire on a thousand new altars to radiate a yet more expanded charity.

But after all this reservation for special instances, if it be asked, "Whether this maxim to send the gospel first and chiefly to the most destitute would not produce a vast change in the religious aspect of our country?" I would answer freely,—“I believe it would.” Many a young man, who has been drawn towards the ministry of the gospel by a false zeal or an indolent disposition, or a love for learned leisure, or the distant and prophetic murmur of public applause, would shrink back and retire when he discovered that the accredited rule of duty required him to spend and be spent for Christ, and to go forth almost like the bare-footed apostles, bringing home his benighted fellow sinners from the farthest verge of paganism to the fold of Christ. And many a false or hasty professor of the faith would question the evidence of his own piety, when he learned that he was required to obey the *letter* of his covenant vow and truly to give up all for Christ. And, we may as well add, many a pulpit might be vacated, and many a congregation in the land might be called to separate from a beloved pastor, as some congregations have, when he was led to understand his obligations in their scope, and was taught by the Holy Ghost to give his labors to the most destitute. These would doubtless be some of the results of the rule, even when its claims were abated by numerous just exceptions.

The Church would be purged; the ministry would be refined; and so, in a multitude of cases, the cause of Christ might seem thereby to have suffered disaster. But after all—are these consequences necessarily malignant? Will not some searching test like this be wholesome for the Church? In an age when the form of piety is almost *fashionable*, it will often happen that language, which is richest in spiritual meaning, even the language of the baptismal vow, will lose its significance, till there remains only the form of speech with the emptiness of a fashionable phrase. Is it not well to rear conspicuously a spiritual and apostolic standard of obligation? What if the trial shall rend the silken fibre of that piety which cloaks the half devoted servant of the Cross? The Church may be more beautiful when her numbers are thinned. Is not Orion brighter than the galaxy?

Let me illustrate this view of the matter. And in order that the agent shall be one least embarrassed by narrow associations, let us suppose him a spiritual being. Suppose that the Apocalyptic angel, having the everlasting gospel to preach, should be at this instant coursing the sky on his errand of salvation, with a heart gushing with sympathy for our fallen race, and eager and impatient to snatch them up to God. Suppose his rapid

wings should first sweep over the breadth of our land and survey, with a spirit's ken, the religious aspect of our country—with its churches, its holydays, its ministers, its Bibles, and its religious presses, and all the appliances and means of the gospel. Is this the view which would fasten his best regard? Would he plant his first footsteps in America? Would he light upon some high land and send forth his proclamation to echo among our hills and woods, and valleys, calling on the impenitent to come to God, and the careless to be alarmed, and the backslider to speed him up to the Cross? And if you should cluster about him and tell him of the woe and the degradation that crowd our cities, and the pollution that flows down our streets, even from high places, would he linger among us and take his abode in the pleasant places of our Zion? No:—"Detain me not," he would say. "I came to the ignorant and the benighted. You are instructed. The gospel has breathed out its influence among you, till it has penetrated every nook and recess of the land, like an atmosphere, and if sinners will not be saved, my skirts are unstained. I shake off from my feet the dust of their unworthy soil as a testimony. The heathen are dying with the famine of the knowledge which you despise. Show me—show me the land where blackness broods the heaviest." And as you pointed your unwilling finger to the savage regions of Paganism, how would he bound away and give his quick wings no rest, till he should fold them on some mountain peak of the East, and put his trumpet to his mouth, and blow a blast which should rend the thick air of heathenism with the message of mercy from the glorious gospel?

It is only a sketch of the fancy, but it seems to me to illustrate the diffusive spirit of Christianity, as it should possess the soul of every Christian. God, it is true, has invested us with private and social relations which would not encumber the free impulses of a heavenly messenger. But still the angel's *duty* is ours. Both are enlisted for the single aim of the glory of God. All our temporal connections are only incidental, and ought to sit loosely to us, but our spiritual relations are eternal, for they make the end of our being. And in judging of the rule of duty, we should untie the restraints of worldly partiality, and soar as far as we can towards the angel's own spiritual element, that we may survey the world as it is, and judge of our duty by the light of another sphere.

Brethren—We have now discussed some of the general principles of the missionary cause. You will recollect that they are these: The diffusive tendency and aim of the gospel; the obligation of every Christian to diffuse the gospel in the most direct and efficient manner, and the fitness and obligation of seeking the most destitute first.

We have admitted, that when we attempt to make these principles practical, and reduce them to a general rule, they will be

found subject to exceptions. But this does not affect the soundness of the principles themselves. They still express the general character of the gospel. Now it is a natural inquiry, what is the logical value of these principles, and what will be their practical effect upon the missionary operations of the Church? Their logical value is this: They are, if I may so say, the *common law* of our religion, and their authority is binding in all cases, except where the providence of God may interfere with the power of a special statute, and forbid the operation of the general principle. As I have before expressed, they create a general presumption in behalf of the missionary cause, and this presumption is in advance of all other evidence, and can be removed only by strongly opposing circumstances, so that in the absence of such circumstances, the presumption has its own proper weight as a general law, and decides the question accordingly.

Their logical value then is plain, and their practical effect would be, if they were oftener allowed their due weight, in the *first* place, to extend the ranks of missionary laborers. I have noticed, if I may speak here of my own observation, that the right decision of this question by the individual, seemed to depend upon the particular attitude or bias of his mind when he begins the investigation. If he overlooked the general principles we have reviewed, then the question addressed itself to his mind in this form—"Why should I become a missionary?" Forgetting that there is a primary and general obligation flowing from these principles, which requires that he should devote himself to the missionary work, unless he can show special strong reasons to the contrary, he argues as if the presumption pressed upon the other scale, and unless he can discover affirmative reasons not to be overpowered, he acts upon the false presumption, refuses the claims of missions, and cleaves with perhaps a fatal resolve to his native land.

Had he suffered the question to approach him in its true form, his decision might have been different. The inquiry would not have been—"Why should I become a missionary?" but he would have asked, yielding to the authority of the principle, "Why should I *not* become a missionary? Why should I act in opposition to the general rule? What strong reasons are there to constitute my case an exception?" And then, unless these reasons appeared with a towering authority, he would have yielded to the stress of the general principle, and the gospel would have gained another messenger. I deem this to be so true, that the issue of the question will most often hang upon it, and all the difference between enlisting and not enlisting in the missionary work, will be found to result from the different form in which the question is presented to the inquirer.

For it is very easy to perceive that he would be satisfied with far less argument, nay, with no argument at all, for declining this work, who supposed that the presumption was clearly against it. Whereas had he felt the incumbency of this principle urging

his conscience, as with a divine sanction, he could not have so lightly discharged his mind and life from its engrossing claims.

Such is the light in which it appears to me the question of personal obligation will present itself to every Christian who is honestly and earnestly searching for the path of duty. And that which is the law for the individual conscience, is the law for the collective Church—for the duty, and the rule of duty, are co-extensive.

The principles we have discussed are legitimate, and will commend themselves, I think, more closely, the more thoroughly they are examined. They are the same which have constrained the spirits of men who have lived, and labored, and died, for the missionary cause. They were men too, who felt the sidelong pressure of circumstances, that might have swayed many others aside from the missionary's path, but they leaned on the strength of these original teachings of the gospel, and struck forward to the gracious effort of evangelizing the world. And such effects I should look for now, I should expect to behold a mass of consecrated talent training itself for these pious labors of the gospel.

And by the same token, moreover, another effect of these principles would be, that the extent of christian effort, the amount of missionary funds, and above all, the fervor of missionary prayer, would be deepened and enlarged. For, if every Christian regarded himself as a missionary by virtue of his baptism, and if his regenerated heart were filled and swollen with this spirit of enlargement, then he would live under a constant necessity of nature to do all he could for Christ and his kingdom. If he could not reach the farthest mark of duty, still he would approximate it; by aiming high, his shaft would fly the farther. If the special hindrances of Providence should forbid his entering the missionary field abroad, the conviction of his general duty might lead him into the ministry at home, or if an impracticable state of his affairs, should bind him to a secular life, still the rule of diffusiveness would be his guide: his would be the spirit of a missionary still. If he could not do all the general rule required, he would feel an added obligation, and an added delight, to do all he could. If not in the pulpit, yet by the wayside, and the fireside, and the bedside, he would be a pleader for Jesus Christ. And since the general rule is comprehensive of various duties, he would not only labor, but he would contribute to the full extent of his ability—not with a strained and grudging charity, that asks, "How much must I?" but with an earnest-minded, self-forgetting benevolence, that inquires, "How much can I bestow for Christ of that worldly competency which he has so bounteously poured into my lap?" His luxuries would not outgo a thousand times his charities. The christian spirit of being enlarged would overpower the contraction of self-indulgence, and beneficence to Christ's dear cause would be not a meager and unwilling taxing, but only the due and appropriate investment of his wealth.

And finally, if all this were forbidden him by the restrictions of poverty, then still there would be the spirit to do all that he could and be enlarged. He is Christ's no less than ever. He loves Christ no less in his poverty than in his wealth, and the rule binds the poor as well as the rich, and the helpless as well as the able; and by virtue of it, if the Christian could do nothing else, he could and would pray for his Master's honor, and the universal coming of his Master's kingdom, with a fervor of desire more intense and consuming, from the compression of those narrow circumstances which forbade him to do aught else but pray. But besides this direct effect upon the conscience and the practice of the Church, the principles we have discussed bear a very signal, though an indirect influence upon her general character. The very enlargement of the soul to comprehend the scope of these principles, dignifies the christian nature. If the power of a wide generalization denotes greatness in intellect, why not in religion as well? Shall there be no large philosophy except in the science of material influences? No comprehensive plans except to minister to the conveniences of our dying life? Shall the farthest reachings of man's spirit be only into the frozen regions of mere metaphysical abstraction?

I say nothing against the progress of society in the secular arts and learning. But God has given men various faculties, not that any should be employed exclusively, but all conjointly and to the highest end.

If he has endowed us with affections capable of an indefinite expansion of love, and intellects that may climb forever in the successive grasping of truth, and a hope, and a longing, that spring up instinctively after a perfect state of being, then I suppose he meant, not that the hope should find a home here on earth; nor that the intellect should busy itself supremely with subjects that the heart has no affinity for; nor that the affections should stand still in a starveling growth, because they could find no nourishment; but rather, I suppose, he meant that the intellect, the sensibilities, the affections, should combine their energies for an object that was suited to each, and which would satisfy them all. And where will you find that single object, but in religion and its ends alone? Not in the meager theories of physical science, in which all feeling dies; not in the hopes of the worldly man whose selfishness kills all generosity of affection; and not in the vain friendships of human life, which have often neither sense nor hope; but only in religion, comprehending whatsoever God is and whatsoever God does. Here the whole consenting nature of man finds its proper termination, and its eternal supply. The intellect may still climb to a higher generalization, and its horizon of truth shall grow wider and wider as it ascends up towards God, and the living affections of the heart shall mount up by its side, and with every new discovery of the divine plans and dealings, there will be the quickening of a new love for the

glorious Godhead, and hope and faith shall find their largest indulgence in contemplating the revealed glory of the future Church. This is the healthful exercise to which the missionary enterprise is adapted to train the powers of the individual Christian and of the Church. It is, if I may speak so, the generalization of the intellect of the affections and of the sensibilities. It is the "being enlarged" which St. Paul enjoins. It is not the emptiness of merely mental abstraction, for its results are tangible.

Neither is its hope like that unpractical thing of Jeremy Bentham, and the infidel philanthropy of France—contemplating the perfection of the human species on earth. That hope stood alone, being supported neither by reason nor affection. Its theory was unsound, because it excluded the great facts of human corruption and of a divine government, and its operation was impracticable, because it had no strength of motive in the heart, while the heart had never been renewed by grace to love either God or man.

But the missionary enterprise, founded on the principles we have considered, supplies the highest exercise for all the various classes of human powers. It enlarges the understanding; it enlarges the faith and hope of the Church. It enlarges the understanding by crowding it with the knowledge of heaven's vast truths and plans; it awakens the mind to attend to moral phenomena, and political events, and social progress, and to trace out their bearing upon the great prophetic results which are yet to be. It lets us into the mind of God, and makes us partakers of his own largeness of comprehension.

And so it enlarges the affections, enforcing a pure devotion to God the Saviour and a more impartial love to men; for when the Christian investigates this subject, in the way I have spoken of; when he has learned to regard himself as joined in inviolable wedlock to the missionary cause, even though his conscience excuse him from a missionary's duty, yet that very investigation inspires him with sacred emotions. He learns the misery of alienation from God, more truly when he beholds its exquisite forms represented in heathenism. He will be seized with a truer admiration of the character of the Saviour, when he remembers his unrestrained pity for this mass of crime. He will think more of the value of the soul, when he marks how it is besotted by a false religion. While he thinks of the diffusiveness of the gospel, he will cherish a larger love and a larger sense of responsibility, and finally his gratitude will be more, both rapturous and humble, while he dwells upon the special wonder of grace which has singled him out from among the ruined, and regenerated him to be a co-worker with the Son of God; such a Christian will bear an habitual consciousness that he is living for eternity; and worldliness, in any form of temptation, will address in him only a leaden sensibility. And should he enter the ministry at home, he enters it with the spirit of a missionary, a more earnest pleader for Christ, a more faithful pastor, and a more de-

vout and spiritually-minded man. A gracious benediction sweetens his whole life.

But I said that this large view of the missionary duty begets likewise an enlargement of the faith and hope of the Church, because it disciplines her faith and hope to the largest exercise. Faith is indeed the constant daily aliment of the missionary cause, without which it lives a bedwarfed life, and dies of inanition at last. And that faith has need to be an overmastering principle. When the Church buckles on her armor for this engagement, it is for no mere tilting of a gala day, nor for the prowess of a carpet knight. She makes war against a legion. She is an aggressor against the veteran hosts of sin. She aims at nothing less than the extermination of grave and hoary errors with their whole progeny of crimes. The idolatrous systems, and the corrupt practice which she goes, in the strength of God, to overturn, have their foundation deep in the constitution of human nature. Heathenism was the early offspring of human corruption, when corruption was in its youth, and she now repays the filial duty by nursing depravity in its old age. In appealing to the heart of man, it has a prior advantage over the gospel, because it addresses his physical being. It captivates the sense at the early age before the moral nature is developed, and while the creature is exclusively sensuous. And so the soul receives its laws from the body, when the body has been matured in lust.

The very sacredness of heathenism is brutish. Pollution is her worship. The essence of her life and power is antipathy to a spiritual service, and so she has lorded it for centuries over the generations of three quarters of the globe. Against such a system the Church enters the field. She goes to conquer the despotism of this giant sin, and she can give in exchange only the uncongenial service of a spiritual and self-subduing faith. Surely the weapons of her warfare may not be carnal. "Leviathan is not so tamed."

The missionary enterprise, levelled at such an object, and with means, which so far as they are obvious and human are utterly puny, would be deemed, on principles of worldly calculation, insane, and the world, in its shortsightedness, ignorant of the calculation of *spiritual* forces, derides the whole undertaking as the extreme development of fanaticism. Yet the Church estimates the matter by the standard of a divine faith, and in proportion as she contemplates the work, is her faith invigorated and her hope enlarged.

She builds her system of efforts upon the broad and magnificent basis of the divine promises. The Bible teems with the coming glory of the Messiah, and the Church rests in the assurance that she is striving for a victorious cause. She studies the glowing pages of prophecy. She throws her mind forward to the time when salvation shall be proclaimed to the ends of the earth; when the structure of society shall be broken up and remoulded; when nation after nation shall cast away their idols and throng

to the temple of the living God ; when the mass of moral being shall be quick with the element of spiritual life, and the kingdoms of the world shall become the kingdoms of our Lord and of his Christ.

She contemplates this view until she is baptized with the spirit of prophecy, and the prophetic picture stands forth like a present fact, with a faith rooted in the promises ; and nourished by prayer and the dew of grace, she goes to her labors, and her labors shall be neither in vain nor comfortless. Her zeal will be spurred by difficulty. Her energies will expand with the breadth of her undertaking. Her charities increased in all the glad fruits of beneficence. Holiness to the Lord is not only blazoned over her portals and inscribed upon the vessels of the sanctuary, but it is written even upon the bells of her horses, and her coffers are only as an altar of sacrifice to him who loved the Church and bought her for himself, and as her only recompense in the same, she is enlarged in zeal and hope.

She is a glorious Church—the light of the world. God is in the midst of her, and walking in the faith and comfort of the Holy Ghost she is multiplied.

Brethren—Are not these the real capabilities of our condition ? Is not this divine truth ? Would to God the Church felt its power vibrating like a feeling of conscious life through all her frame and to the least of her members.

But is there not utterly a fault among us in this matter ? Are we not creeping at a sloth's pace, far behind the ongoing demonstrations of Providence, paving a broad way for the Church to enter upon the possession of the whole earth. Shall we be always listless in this great work, which concentrates the interest and energies of all heaven for its accomplishment, and has leagued together all the enemies of God for its overthrow ?

Shall we not strike one blow, and that a mighty one, against the gates of hell ? Shall the world—its arts—its literature—its politics—its pomps—its luxuries—swallow up both our time, our wealth, and our souls ? Shall Christ's dear bride deck herself with meretricious adornments, and want the beauty and excellence he prizes most, the spirit of a chaste godliness—the beauty of a living holiness. Let her arise to her feet. Let her shake off the dust of her garments, and let the church be spotless and without reproach. Let her remember the love of her espousal to her Lord ; and for a recompense in the same, let her be also enlarged—enlarged in her conceptions of divine things—enlarged in her principles of duty, and in the consequent deepening of her love, and the vigorous unfolding of her faith and hope.

Let her be full of the love of Christ's peculiar work, and as the gathering together, and the involving of all holy graces in one form, let her be a missionary Church, the utterance of whose constant example, as well as whose constant prayer to Christ is : “ Thy kingdom come.”

"Come, then, and added to thy many crowns,
 Receive yet one, the crown of all the earth,
 Thou who alone art worthy.
 The very spirit of the world is tired
 Of its own taunting question, asked so long,
 Where is the promise of thy Lord's approach?
 Come, then, and added to thy many crowns,
 Receive yet one as radiant as the rest,
 Due to thy last and most effectual work,
 Thy word fulfilled the conquest of a world."

DOMESTIC.

DO WE PRAY FOR MISSIONS?

By the thirteenth and last Article of the Constitution of the Board of Missions, "it is recommended to every member of this Society to pray to Almighty God for his blessing upon its designs, under the full conviction that, unless He direct us in all our doings with His most gracious favor, and further us with His continual help, we cannot reasonably hope to procure suitable persons to act as missionaries, or expect that their endeavors will be successful."

Nothing can be more applicable to the subject and to the times than the following extract from a prize essay on missions.

There are times when the duty of prayer becomes unusually urgent. If, for instance, a period should arrive in which the philosophy and the philanthropy of this world should profess to be aiming at human happiness, in common with the gospel, and should consequently appear to be almost identified with it, how important that the Church should affirm the essential difference between these agencies—the one expecting the renovation of society from human means alone, the other relying supremely on the power of God as indispensable to success. But how can Christians visibly and directly vindicate the divine honor in this respect, except as they are known to be in the habit of appealing to that power, and importunately invoking the divine interposition? Now such a period is the present. The world is teeming with projects for the amelioration of the race, and is full of expectation for the future. But though it is thus looking, at length, in the same direction as the Church, far different are the specific objects at which they aim, and the principal means which they employ. "Our hope is in God." But this we can make apparent only by evincing our dependance on Him in prayer. We are to show that in this vital respect we are at issue with a sceptical philosophy at the very outset; that while prayer is the last instrument which the world would employ, we not only employ, but rely on it; and that we place it in the order of means as the first and the best. It is in this way alone we can practically rebuke the pride of man: proclaim the utter insufficiency of mere human means to renovate the world; and claim for God the glory due unto His name.

Again, if a period should come in which the Church should be quickened into general activity for the good of the world, the only way in which the great mass of the partially enlightened could be preserved from the danger of relying unduly on that activity, would be by their being kept in the posture of humble acknowledgment and earnest prayer. Now such a season of growing activity has arrived, and such a danger has doubtless come with it; and the more that activity increases, the greater our liability to rest in it, to the guilty exclusion of Him who alone can render it useful. This, indeed, does not imply that we are to do less, but to pray more. The greater the sacrifice laid on the altar, the greater the flame necessary to consume it. We are to remember that He whom we serve is jealous of his honor! that He regards every power in the universe as more or less opposed to Him, but the power of prayer, and the means which prayer has sanctified: that He views it as an attempt to do without Him; as a hostile endeavor to contravene the great principle of the gospel of Christ—"that not by might, nor by power, but by his Spirit alone," the maladies of the world shall be healed. If we look into the censer of the "angel standing at the golden altar which is before the throne," and if we there mark what it is of all human instrumentality which ascends to heaven, we shall find that it is only that which is sanctified by prayer. When the clamors of a prayerless zeal have subsided, and undevout deeds which have astounded and dazzled men have spent their force, let us mark what is left in the censer—only that which partook of the nature of prayer. This is all that lives to reach the skies; all that heaven receives from earth! All that is ever permitted to ascend before God. And when the history of the world shall finally be summed up, nothing which had not been in that censer shall be named, except to be condemned. Preaching itself—benevolent activity in all its forms, except so far as it is associated with devotion, will be passed over to record the triumphs of prayer. Many a Christian who once filled the public eye with his active deeds and burning zeal, will be comparatively unnoticed: and the man of prayer—the wrestler with God—will be drawn out from his closet obscurity and proclaimed in his stead: and it will then appear that while the one was only moving earth, the other was moving heaven.

DO WE KEEP OUR FLOCKS INFORMED UPON MISSIONS?

In the absence of materials prepared by those better qualified than himself to speak on missionary subjects, the General Agent must sometimes appear to his brethren as obtruding his own crudities upon the Church, when he would far rather if he could report the views of others. He intends to preserve in the Spirit of Missions for the Church, the valuable reflections and conclusions of those who have experience and authority, especially the Bishops, on missionary topics, and again requests that such may

be sent him—of course it matters but little, whether his views coincide with those reported or not. It is sufficient if he gives the authority. Readers will judge for themselves,—for himself he is willing to sit at any one's feet who will take the trouble to give him a lesson—and he is never so happy as when the opening lips of another distilling their honied treasures, allow his the luxury of being hermetically sealed.

When the *first* question, *do we pray for missions*, is answered in the affirmative, may not a *second* be proposed, Do we keep our flocks informed upon missions? Refreshed as we have felt ourselves in the circles of prayer, in which all estates of men were remembered, the want of intelligence, well digested, systematic, oft-recurring instruction was always painfully felt. Will not the Church with unanimity, the pledge and earnest of success, set apart some period, at least until the cause of Missions has a firm footing in the affections and understanding of the whole communion, at which the condition and claims of missions, diocesan, domestic and foreign, may be stated and urged.

We will suppose, for example, that the first Sunday afternoon or evening of each month, the warm season excepted, were devoted to this purpose in all the churches of the land, would not the cause of missions receive an impulse—would any other good cause receive any detriment from such a course?

The morning of those days is usually devoted to the commemoration of our Lord's death and sacrifice. When is the heart in better frame to regard with sympathy the wants of a world, than when the eye has been uplifted to Calvary, and then, suffused with emotion, had a vision of the valley of dry bones?

The afternoon of the first Sunday is in many cases devoted to the catechetical instruction of the young. Would a third short service for the congregation at night be too severe a tax upon the minister? Might they not be combined? In our cities, could not the clergy *in turns* open their churches, or all be opened, and *interchange* pulpits, and thus the profiting of each accrue to all?

It is found difficult during the week to secure general attendance. Even if Sunday were not in all respects the most appropriate for so high and holy a theme as the extension of the Master's kingdom—and where the services on the first Sunday morning so infringe by their length upon those of the afternoon that the latter are omitted or devoted to the children, would not such an arrangement, as throws open every sanctuary on the first Sunday evening of every month, be hailed by the Church as a most convenient arrangement? In the country a late afternoon service would perhaps be preferred. The difficulty sometimes anticipated is, that the materials for interesting the people are not found in sufficient abundance, or so easy of access, as to enable the clergyman to carry out the system for a year or two, without detriment to other topics and objects, and excessive labor to himself.

We conceive it to be clearly within the scope of the Spirit of

Missions to open before the Church the sources of missionary intelligence, to point out where this information may be reached, as well as within certain limits to furnish it.

There is unquestionably what may be termed a missionary literature, rapidly springing up, and we marvel that some of the children of this world, wise in their generation, some of our great publishers, have not seized upon the growing desire after missionary intelligence, and brought out, in attractive form and uniform page, &c., the thrilling and captivating and melting legends of this holy warfare which have accumulated since the 18th century—a literature which, adapting itself to the child, in the infant and Sunday school, should exercise a magic sway over the man, through every period of his life—a literature which should press painting and poetry, and sculpture and music, into its service, leaving no avenue to the heart unoccupied, and compelling men to feel that the cause of God and his Church gives ample scope to all that is high and generous, and manly; that the doctrine of the Cross is the germ of every thing truly great, and enduing the soil of poetry the spring of all true chivalry, and forms the highest style of man.

Now to such a literature our clergy ought to have access, and know familiarly what has been done and is doing every where by the Church of Christ. We hope to prevail with some brother, more learned in missionary lore than ourselves, to furnish us with the outline of a Church Missionary Library for insertion in the Spirit of Missions, which, with occasional notices of the volumes contained in it, may serve the present exigency, till a uniform, comprehensive, connected missionary library on the plan of Harper's Family, can be published. No one who regards the present state of the times can doubt the importance, feasibility and impulsive influence of such a work.

The following reply to an application and queries in reference to a missionary station in Indiana, will serve equally well for several on file, and perhaps save trouble, cost and loss of time in other instances by the information it gives.

REV. AND DEAR BROTHER :

I received yours of the 4th and 30th ult., and hasten to reply to the latter, which came to hand this morning—the former, like many others of a similar kind, was not answered, because it was thought that the recent change in the plan of the Board's operations, made known in the Spirit of Missions and elsewhere, would make it evident that no satisfactory answer could be given from this office—such correspondence flowing now in another channel.

I send you a copy of the Rules the Committee have adopted for their government in the administration of the Domestic Missionary work.

RULES.

1. No missionary station shall be recognized, nor missionary

appointed, except on the nomination of the Bishop of the diocese within which the station lies, or the missionary duties are to be discharged; nor shall any missionary be employed within the jurisdiction of any Bishop, unless the said missionary be canonically responsible to the Bishop within whose jurisdiction he resides and officiates.

2. The assignment of a missionary to a particular station shall rest with the Bishop of the diocese within which the station is situated.

3. The salary of a missionary shall be determined by the Committee, after recommendation by the Bishop, with reference to the station to which he is assigned, and shall be computed only for the time in which he is actually engaged in his duties at such station; subject, however, in cases of absence, to the discretion of the Committee, after information from the Bishop.

4. The evidence of a missionary being thus engaged, shall be a semi-annual report in conformity with the conditions of appropriation.

5. A missionary appointment shall not be withdrawn by the Committee, except for causes seeming good to the Bishop within whose jurisdiction the duties of the missionary are discharged.

From these it appears that the Bishops are to be first consulted, in reference to the recognition of missionary stations, appointments of missionaries, assignment of them to a particular station, and the amount of salary in each particular case.

The Bishop is requested to furnish the Committee with information as follows:

1. A list of the missionary stations proposed by him within his diocese.

2. A list of the missionaries nominated by him for particular stations.

3. A statement of the amount of salary which he deems expedient for each missionary in his station, &c. &c. Your best course then is to communicate to Bishop — all the facts, &c., in regard to — before the 1st of October. *He* will communicate with this office, and the final action of the Committee reach you through him.

FOREIGN.

CHINA.

Rev. Dr. Boone, Macao, May 11, 1842.—I wrote you in my last that Mr. Abeel and myself left this place for Amoy, on the first of February, at which place we arrived February 24th. Our friend J. R. Morrison, Esq., the interpreter to her majesty's commission, had kindly mentioned our going up to the Plenipotentiary, Sir Henry Pottinger, who offered to give us a letter to Major Cowper, the Commandant at Koo-lang-soo,* requesting

* A small island in sight of Amoy, half a mile distant.

him to furnish us with a house, and give us all facilities for prosecuting our labors. On our arrival, we were very kindly received by Major Cowper, and were soon settled in a comfortable Chinese house.

Mr. A. and myself were both cheered with the tokens of the divine favor in preparing, as we conceived, our way for us. In consequence of our knowledge of the language, we were able to confer many favors upon the Chinese, by interpreting for them when they got into any difficulties, and were carried before the Commandant. Our arrival was on this account hailed as a general benefit, and the news of it seemed to spread far and near. Many came to our house daily to inquire about the new religion we came to teach, and to ask for books, and in this way many heard of the only name given under Heaven by which we can be saved. Should this place, in the providence of God, be thrown open to missionary effort, by the English taking possession of the island of Amoy, or by the arrangements by which peace is concluded, there will not be a more desirable location in the empire. The views of the Plenipotentiary are known to be in favor of retaining this island, which has several hundred thousand inhabitants. The state of things is such there now, even during the continuance of the war, as to render its occupation desirable. I propose to go up with Mrs. Boone and the children by first good opportunity. Let me entreat you to make this the occasion of earnestly endeavoring to persuade some two or three of our younger brethren to come out speedily. What I saw and heard at Amoy, has filled my mind with sanguine anticipations for the future, and I am persuaded, when I reflect on the mercy and goodness of God, that He spared not His own Son, but delivered Him up for *us all*, and remember how many millions depart this life annually, without God and without hope, that a sanguine expectation that the nations will speedily be visited with mercy, is the *very feeling* that should glow in every Christian's heart, and be warmly cherished by us all. It honors God, it shows we have confidence in His mercy, that we are not forgetful of our Redeemer's tears shed for perishing sinners. By taking this view of the striking dispensations of Divine Providence towards China, which now claim the attention of the whole civilized world, we may err, but it is an error for which God will surely forgive us, if we show that we sincerely believed in his purposes of mercy, by heartily endeavoring to promote what we believed to be his gracious designs.

I am at present enjoying a comfortable degree of health. Our winter, though short and mild, is of inestimable value.

ATHENS.

A serious opposition has recently been made to this mission, emanating from one of the public prints of Athens, the ΑΙΩΝ, ("Age"). In March last a leading article, entitled "Religion insidiously undermined," introduced from the Southern Churchman of this country, a letter from Mrs. Hill, originally published in the

New-York Churchman of September, 1841, with a preface from a friend of Mr. H. This letter (giving a particular account of the semi-annual examination) was copied into the "Age" in English, with a translation erroneous in several important points, the whole evidently designed to impress the Greeks against the Mission, appealing to their attachment to their national faith. Quotations were also given, stated to be from the Spirit of Missions and Episcopal Missionary paper as far back as 1832. The Mission was specially accused of proselyting the young to a foreign religion. This attack was continued in ten successive numbers, in the latter of which, the Synod of the Greek Church, the President of which was present at the examination of the schools, was also attacked. A brief reply of Mr. Hill being refused admission in the "Age," was published in another paper. The editor of the "Age" was subsequently indicted three several times for attacks upon the Synod and the Government, and after an able defence, was sentenced to successive fines and to imprisonments for thirty, forty and sixty days, and the paper stopped for that period, or bonds required amounting to five thousand drachmas. These serious misrepresentations caused for a time much excitement at Athens, though not a pupil was removed from the schools, and the strongest expressions of confidence were voluntarily tendered to Mr. Hill from various quarters. Mr. Hill now called upon the Secretary of the Department for public instruction and religion, to take measures for his vindication against the accusations of the "Age." At the demand of this officer of government, the Synod appointed an ecclesiastical commission of five clergymen of distinction to institute the necessary inquiry; the members of this commission were selected for the purpose of a full investigation, and none of them from among the personal friends of Mr. Hill. The result of the inquiry, as will be seen by one of the annexed documents, was entirely satisfactory.

This long continued and public attack upon the personal character of the missionaries, as well as upon the operations of the Mission, following so soon the anxious cares devolving upon Mrs. Hill during the eight months' absence of her husband, has for the time at least, seriously impaired her health. It has been thought advisable, in consequence, to relinquish the boarding school comprising thirty-six pupils who were supported by their immediate friends. The beneficiaries supported by personal contributions from this country, we are happy to state, will continue at the Mission, and are commended to the continued aid so essential to their education. The latest letters from the Mission contain the gratifying intelligence that Mrs. Hill was fast recovering her health, relieved from her labors for a season, and residing in the country not far from Athens. Her many friends will unite in the prayer, that she may soon be restored to her accustomed sphere of usefulness, its overburthening cares being now diminished. The family pupils thus dismissed from the Mission will, for the most part, be gathered under the care of a female institute recently established by the Greek Society in Athens for the promotion of education, entirely distinct from the Mission. At the head of this school is a Greek lady of distinguished family, and excellent character and education. Miss Watson whose connection with the Mission at Crete had for some time ceased, has been employed as second directress in this new institution. Assurances of the strongest confidence have been offered to Mr. Hill from various quarters, from the King, the Council of State, (the only legislative body) the department of public instruction and religion, and the parents collectively and individually. These have been called forth by this unsparing opposition of a well known party, acting under the avowed purpose of destroying the Episcopal Mission at Athens. Some of these documents are annexed as interesting to the friends of the Mission. It has been the prayer of our Missionary friends that this severe trial, as it has providentially issued in their triumphant vindication, may be made also the means of much spiritual grace; and lead to a more hum-

ble reliance upon Him whose gracious succour they have so distinctly realized at every step. Mr. Hill remarks:

"I can say with truth, my dear brother, that in none of the trying circumstances of life have I had greater causes of apprehension, and yet never have I experienced so much of the loving kindness of God, and such wonderful manifestations of His *wisdom, goodness and power*; but these were granted us only from *day to day*. Our strength was literally according to *our day*. When we arose in the morning, we knew not what the day was to bring forth—we were like poor sheep when we met in our domestic circle and knelt down to pray, but we *never failed* to find the protection we sought from the Good Shepherd. At night, we invariably had to sing of God's wonderful mercy, and to recount some remarkable manifestation of His providential care for us, perhaps so minute as to be overlooked at the moment, but always tending to the establishment of our faith. We had the great consolation, moreover, of finding all the members of our beloved family *faithful and sympathising*."

In the prayer of our dear friends they will doubtless be joined by thousands, who in this continued history of the Mission will find deep cause of gratitude to God, and new motives for unfailing sympathy and support.—[Ed.]

The Department of Religion and Public Instruction.

TO THE REV. MR. HILL, &c. &c.

The Ecclesiastical Commission, consisting of the Vicars Messrs. Gerasimos Pagonis, Theodoret Marmaros and Chrysanthos Conophaos, which was appointed by the Holy Synod of the kingdom in order to examine into the mode of instruction pursued in the Female Institute under your direction, *having made a careful investigation*, found the same to be not inconsistent with the dogmas of the Eastern Church of Christ*, and well calculated to produce modesty and decorum of manners.

The Commission thereupon submitted their minutes to the Holy Synod, and that body having approved them, transmitted them to this Department.

Athens, 5th—17th July, 1842.

The Secretary of State,

J. Rizos.

The Department of State for Religion and Public Instruction.

TO THE REV. J. H. HILL, DIRECTOR OF THE AMERICAN SCHOOLS
IN ATHENS.

We learn with regret from your letter to this Department of 14th—26th May, that the declining state of Mrs. Hill's health requiring her temporary absence, obliges you to relin-

* The instructions given to the missionaries from the outset and their practice have not interfered with the Greek Church. The object has been to teach the truth as it is in Jesus, in all the simplicity of the word of God, and this has been done in the family circle, in daily intercourse, in every school-room through the week and on Sunday. The Greek authorities have insisted, as they have a perfect right to do, that a Greek Catechism shall be taught in all schools, and such has been done in the Mission school by a Greek ecclesiastic. And while on the one hand the missionaries have attacked no practice or doctrine whatever, merely because different from our own, they have never for a moment given place to any superstitions contrary to the word of God, in their instructions at home or abroad, in their houses or in their schools, and have been faithful in reproving with prudence and in the fear of God whatever they found sinful in practice, or in doctrine contrary to the word of God. One charge of the "Age" against the Mission is that no pictures are allowed in the schools.

quish the High School for the education of females, which was founded by you originally several years since, and has been under your direction up to the present moment.

This resolution of yours, Sir, grieves us the more in proportion as we have the clearest proofs of the utility of the school in question, and an increasing conviction of Mrs. Hill's merits, and of her zeal for the education of the females of Greece.

With regard to the eleven beneficiaries of Government who are under your care, this Department has already adopted the measure suggested by you in your letter above referred to. The two who have already passed their final examinations, will leave the school at the end of this month, until the Government shall have an opportunity of appointing them as teachers. The remaining nine, in virtue of a royal order of 10th inst., and in compliance with the desire expressed in yours of 14th May, will be transferred to the school of the Phil. Society.

While we announce the above to you in reply to yours of the 14th ult., we avail ourselves of this opportunity to express officially the satisfaction of the Royal Government of Greece, for the zeal you have shown to give a *proper education** to the pupils who have been educated in your schools, as well as for the benefits which through them you have conferred upon Greece.

Accept, Sir, the assurance of my personal respect and esteem.

Athens, 14th—26th June, 1842.

The Secretary of State,

J. Rizos.

A letter from the parents of the pupils, chiefly of those who were brought up in the Mission family.

TO THE REV. J. H. HILL, AND HIS MUCH RESPECTED LADY :

Having enjoyed the advantage of seeing in the case of our own children, who have been brought up under your eye, results worthy of the correct and prudent system of education introduced by Mrs. Hill, (we refer not merely to *intellectual*, but *moral* training also,) the undersigned have felt the deepest regret in learning from your circular of 1st June, and the public announcement at your late examinations, that in consequence of Mrs. Hill's declining health you were under the necessity of dissolving your private school, and that hitherto held in the school-house, "Philadelphia."

As members of the Eastern Church of Christ, sincerely zealous for the religion of our fathers, we have felt an inward satisfaction in observing how conscientiously you directed the religious instruction of our children from the sacred Catechism of our Church, explained by clergymen of our own, educated at our own Theological School, and preachers of the word of God in our own pulpits. We were, above all, gratified in observing that you took as the basis of your instructions, the sacred truths of the Divine Word—truths which, when engraven on the susceptible

* The phrase translated above "*a proper education*," is very significant, and includes *especially* the idea of a proper RELIGIOUS training.

and tender minds of our children, are capable of guiding their course through the crooked path of life.

During the period when certain individuals were rudely and unjustly attacking your Establishment, many of us collectively, and each of us separately, assured you that we entertained not the slightest doubt of your sincerity and conscientiousness in the religious and moral instruction of our children, and for these reasons we should persist in confiding them to your care. As our convictions on this subject were the results of long experience, we could not be induced, by representations of a contrary character, to sacrifice the welfare of our beloved offspring: and now again we have the honor to repeat in writing the very same views, and to express our deep gratitude for all that you have done as regards our own children, while at the same time we offer you, in addition to this, our share of the tribute of thanks which the whole country owes you—for you were *the first* who gave us a model of education and suitable training for the female sex—beginning your system even from the infant years.

We are quite convinced that the sole cause of your retiring from the care of these schools, arises from the unfavorable state of Mrs. Hill's health, but we sincerely trust that her speedy and perfect recovery will be the result of her relaxation from cares, a change of air and the recreation of a voyage.* But while we offer up our good wishes for all this, we present ourselves before you to invite you to *continue hereafter* the same zeal which you have ever manifested for our children's education, and to renew the direction of a select school, (after you shall have happily returned from your journey,) if not to the same *extent* as formerly, at least so far as may suffice for the education of our infant children, and of those who have hitherto belonged to your external schools, both boys and girls.

It is true that the Phil: Establishment, the direction of which is daily improving, offers considerable facilities to the public, as respects the education of females, but on the other hand our wants in this respect are daily increasing. The good examples of those well educated females, who have already finished their education, (many of whom, as mothers of families, are conducting their households with so much propriety,) have furnished opportunities even to those who had previously not the slightest notion of the advantages of a good education to the female sex, to comprehend that *this*, more than any thing else, is capable of rectifying vulgarity of manners, that *this* most powerfully contributes to the moral renovation of a *nation*. There is, consequently, scarcely a father of a family who does not desire to provide such immense and important advantages for his beloved offspring. How much soever therefore the P. school may be enlarged, *it alone* can never supply the *present*, still less the

* A short voyage for the benefit of Mrs. Hill's health was proposed, but afterwards given up.

continually *increasing* wants of this community. Feeling, on this account, the need of which we speak, we shall continue to send our children to you with as much readiness, and with the same satisfaction as ever, in order to encourage you in this important work, and we have no doubt whatever, that besides the undersigned, the parents of all the children who belonged to your schools, will be gratified to learn that you are disposed to fulfil their wishes.

Allow us to assure you, that it will be a joyful moment for us—a moment of peculiar gratification, when you shall announce to the undersigned that you have decided favorably to our wishes and to our earnest request.

Accept, we pray you, the sincere assurance of the regard and respect which we feel it an honor to render you.

Athens, 8th—20th June, 1842.

A. G. Kriezis, *Secretary of State, Minister of Marine*; Geo. Scouffos, *Director General of the Post Office*; Nic. B. Bondouris, *Health Officer*; J. Manginas, *Counsellor of State*; An. P. Mavromichalis, do.; Rigas Palamidis, do.; N. Renieris, do.; Anastasius Loidoriky, do.; Nic. Zacharitzas, do.; Athanasius Loidorikis, do.; George Psyllas, do.; George Praidis, *King's Commissioner Cour des Comptes*; Geo. A. Rallis, *Secretary of State, Minister of Justice*; Geo. Karakatzanis, *Member of the Cour des Comptes*; Constantine J. Pitzipios, *President of the Court of Appeals of Athens*; M. Bernardos, *Judge at Lamia*; Geo. Levenes, *Consul General of Greece in Epirus*; Anargyros Petrakes, *Mayor of Athens*; Diomede A. Kyrialeos, *Areopagite*; Eustrathios Pissas, *Military Governor of Athens*; Stamatios Daras, *Vice-President of the Cour des Comptes*; Paolo Scaludi, *Banker*; Anagnostis N. Mostras, *Major, Aid de Camp to Sir R. Church*; C. Kokkidis, *Notary Public, Athens*; Count Dionysius Boulzo, *of Zante*; Constantine Minotto, *of Zante*; Demetrius Theodovahis, *of Hydra, Proprietor*; P. Kentavros, *Advocate and Proprietor*; J. G. Boukouris, *Proprietor*; Emmanuel Modinos, *Captain de Corvette, Aid de Camp to Secretary of the Navy*; N. Chateriadis, *Captain of Infantry, R. A.*; D. Margaritis, *Merchant*; P. Lazaris, do.; D. Kyrgouzis, *Proprietor*; Basilius Antoniadis, do.; Nic. Souidas, *Provincial Treasurer of Acarnania*; N. T. Ghihas, *Proprietor*; Antonio Nikas, do.; B. Rokas, *Captain of National Guard*; Constantine Brani, *Vice-President of National Bank*; G. A. Despotoportos, *of Epidaurus Simeras*; G. G. Cozahes Typaldo, *Royal Librarian*; Luke Rallis, *Merchant*; Basiliky Stelbach, a Greek lady; Catharine Guérin, a Greek lady, daughter of J. Rizo, the Minister of Foreign Affairs, &c.

In reference to the recent events in Athens, the Foreign Committee, at their meeting 13th inst., adopted the following:

Resolved, That this Committee tender to the Rev. Mr. Hill and family, an expression of their sincere sympathy with them under the severe trial with which they have been recently visited, in a public and powerful opposition directed

against the Mission. The Committee find their confidence in their missionary strengthened, by his prudence on so trying an occasion, and congratulate him on the high and ample testimony in behalf of his labors, from those on the spot, and best able to appreciate the nature and operations of the Mission.

CONSTANTINOPLE.

Rev. H. Southgate, June 27, 1842. The Greek Patriarch died on the 24th. He has been unwell for some time past. On Maundy Thursday, while reading the Gospel in the Church, which was crowded at the time to suffocation, he fainted and fell. I saw him the next Sunday (Easter day) when he appeared quite infirm and exhausted. Soon after he was removed from the patriarchal residence to the sea side. I was on the point of calling upon him, having heard of his return to the Fenar last week, when I received the news of his death. I repaired immediately to the Patriarchate, but only to hear the sad tidings confirmed. To me the loss is deeply afflictive. I knew of his excellent designs for the Church, and had uniformly received from him the kindest attentions. I shall never forget his appearance as I last saw him on the joyful festival—his long silvery beard, his frame bowing beneath the infirmities of age and illness, the people pressing eagerly forward to kiss his hand, the golden mitre, the patriarchal staff, and the almost regal robes of office, which presented at the moment, so strong a contrast to his downcast look, his feeble step, and his anxious care-worn countenance. All that I have seen of him has impressed me with the belief that he was a good man and a devout and humble Christian. I understand that his successor was appointed [nominated] yesterday, but I have not yet heard his name.

*July 7, 1842. Death of a young Bulgarian.** In my last of June 27, I had to announce the decease of the excellent and venerable Anthimos, Patriarch of the Greek Church; in my present I have to record the death of another, in an humbler station indeed, but one most dear to me. My acquaintance with John Witskovitch, commenced nearly two years ago, soon after his return from England, where he had spent five years preparing himself for a station to which he had been called by the Sultan. He was a member of the Greek Church, a Bulgarian by birth, naturally intelligent and active, but ignorant, as he himself has often testified to me, of the most common truths of religion. In England he fell into the society of good people, and became an inmate of the family of a clergyman of the English Church in which he received sound religious instruction and gradually became an enlightened and exemplary Christian. When my acquaintance with him began I was struck with the mildness and meekness of his character and his simple unostentatious piety. As I came to know him better my love for him increased, but his quiet and unobtrusive disposition concealed

* The piety and promise of this young man had led, through the representations of Mr. S., to private efforts for his education in this country, which were in progress at the time of his decease.

from me many excellencies which I learned only after he came under my own care. Last winter he was visited by a severe illness which would probably have ended his days if left to himself. On calling upon him one day in February, I found him in a miserable room, destitute of the most common necessities of life, and compelled to live with men who spent their days and nights in carousing. These were the accommodations provided by government, and no entreaties could obtain any thing better for him. His patron, the late Sultan, died before his return from England, and while he saw others who accompanied him to England promoted to high stations, because they were Mussulmans, he was left in obscurity and neglect because he was a Christian. The tide had turned, and the strong current in favor of improvement which had received its impulse from Sultan Mahmoud, grew weaker and weaker after his death. Old Mussulman prejudices had revived, and my young friend, when he begged for some station of usefulness, was told that his station was good enough for a Giaour. He was retained by the government, but was left with barely the means of subsistence, unemployed and neglected. The knowledge which he had received in England had opened to him the wants of his own countrymen, and he longed most earnestly to be released from his engagements that he might devote his life to their welfare. These are Bulgarians of European Turkey, a simple but ignorant people, fond of instruction and promising the best results to well directed efforts in their behalf. My attention had already been drawn to them and I determined if possible to procure my young friend's release and enable him to prepare himself for usefulness among them. You know my plans with regard to him, for he is the same of whom I have formerly written. I took him into my house where with proper care and good medical treatment he rapidly recovered. Previous to the execution of our plans he wished to visit his widowed mother whom he had not seen for seven years. For this purpose he left me in May in good health, though not perfectly restored in strength. His journey as far as Adrianople proved beneficial. There he was again seized with illness which immediately prostrated his strength. In a place of strangers he felt that he had hardly any resource but to endeavor to reach his home. He left Adrianople, but at the end of four days' journey found himself unable to proceed farther. A fellow countryman who happened to be travelling in the same direction, had compassion upon him, and provided a cart in which he was conveyed some hours further on the road. He seems, however, to have sunk very rapidly under a disease which required (what it was impossible to find in a barbarous country) careful treatment and skilful medical aid. The hope of reaching Philippopolis seems to have lingered with him, but in vain; before he arrived at the city, and while yet a few miles distant from it, he died in the cart on the road. Thus has departed one who of all the men I have known in this or any land presented the most meek, subdued and lovely cha-

racter of a Christian. Gentle and unpretending, yet active and persevering, sound in judgment, intelligent and remarkably apt to learn, modest, affable and kind, he seemed to need only a thorough education, to make him an instrument fitted for his Master's service. While I would not speak evil of the dead, I would not, on the other hand, say any thing in their praise more than truth would warrant. But of my young friend I am unable to recall a single defect of character, though I was in daily and hourly intercourse with him the last months of his life. I believe he had consecrated to the service of Christ every power and faculty of soul and body, and I have never seen a consecration apparently more unreserved and entire. I know nothing of his last hours, but I have the better evidence of his holy life to console me for his departure. I doubt not he rests in peace and that for his own sake I have no cause to mourn. But for the loss of his instrumentality on earth I know not how to console myself but by unreserved submission to the will of God. It was best that he should depart, or he would not have been taken away. The same God can raise up other instruments to do his work, and for myself it may be well that I have one less tie on earth and one more tie in Heaven. He died at the early age of 22.

INTELLIGENCE.

We regret to learn that the residence of our missionary at Quincy, Illinois, the Rev. Mr. Giddinge, was consumed by fire on the 6th August, and his clothing, furniture, private papers, correspondence, and part of his library destroyed.

The resignation of the Rev. A. F. Dobbs, as missionary at Frankfort, Ken., has been accepted by the Committee.

\$4000 will be required on the 1st inst., to liquidate the claims on the Domestic treasury, which is now empty.

ADDRESS OF THE FOREIGN COMMITTEE.

The Foreign Committee feel constrained to lay before the Church a sketch of the operations of that Department of Missions. Encouraged by the strong and very united sentiment expressed at the late Annual Meeting of the Board, they design, as God shall open the way, to increase the number of missionary laborers, as follows :

1st. At an early date, two ordained missionaries to Western Africa ; and at a future period, a physician, and also another female teacher.

2d. About one year hence to add two missionaries to co-operate with the Rev. Mr. Southgate in the Mesopotamian Mission.

3d. In a few months to add a female teacher to the Mission at Crete, now rapidly increasing in the number of its pupils.

4th. In Texas, to establish another station, the missionary for which waits only the proper season for departure.

The Committee are happy to say that the several parties designed for the above stations, are now preparing for their departure at the appropriate periods, having offered themselves for the work, and full confidence being entertained in their adaptedness for it. One of the ordained missionaries has been appointed, and two others are now waiting such appointment.

In addition to the above, the Committee strongly desire the appointment of another missionary to China; but as yet no one has offered for that field. A sum has already been pledged to meet the additional expense of such a measure; and although the desirable qualifications in such a work are somewhat peculiar, yet there are many who might hope to fill with a high degree of usefulness, one of the most important openings now before the Church. This is commended to the attention of those who are considering the path of duty in relation to the missionary work.

The Committee go forward in their work, strengthened by the urgent injunction of the Board to do so; and by the very general sentiment recently enjoined in various diocesan addresses in behalf of these labors of love. Many of the sources of large contributions have been cut off, but there are hearts and hands, in increasing numbers, willing and ready to aid. The number of communicants in the Church at large within the last year, is greatly increased; and the Committee turn with confidence to the rectors of country parishes, as well as to those in our cities, in the hope that means will be gladly furnished to aid the Committee in the above designs; they feel that in these times any enlargement will demand, even from parishes which can give but little, all they can give, in justice to other objects of christian benevolence; and yet with but little means in hand, they feel constrained to go forward, in full confidence that God will stir up the hearts of His people to make known abroad the Gospel of His dear Son. The Committee trust that contributions will be more frequently made at an early period, to prevent the embarrassment often threatening their operations during the early part of the year, and now commend the claims and wants of our Foreign Missions to the rectors of parishes and their congregations.

By order of the Foreign Committee,

J. A. VAUGHAN,
Secretary and General Agent.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from August 15th to September 15th, 1842.

DIOCESE OF VERMONT.		
Burlington, St. Paul's Ch.,	\$31 03	
St. Alban's, Ladies of Union Ch.,	10 00—	41 03
DIOCESE OF MASSACHUSETTS.		
Boston, Anonymous,	20 00—	20 00
DIOCESE OF CONNECTICUT.		
Derby, St. James' Ch.,	23 58	
Middle Haddam, Christ Ch., \$6 00; a lady, \$5 00,	11 00	
New-Haven, Trinity Ch.,	25 00—	59 58
DIOCESE OF NEW-YORK.		
Dutchess County, Anonymous,	20 00	
Hudson, Christ Ch.,	20 00	
Fort Hamilton, M. W. Z.,	20 00	
Newburgh, St. George's Ch.,	30 00	
Newtown, (L. I.) St. James' Ch.,	10 00	
New-York, St. Paul's Ch.,	3 00	
“ Zion Ch., (for Logansport, \$18;) S. S., \$50; Friend to Missions, \$200; for Jubilee Coll., \$5,	273 00	
Troy, St. Paul's Ch., (a member one half,)	15 00—	391 00
DIOCESE OF WESTERN NEW-YORK.		
Buffalo, E. R. S.,	10 00	
Holland's Patent, St. Paul's Ch.,	2 00	
Lockport, Grace Ch.,	12 00	
Marcellus, St. John's Ch.,	3 00	
Syracuse, St. Paul's Ch.,	4 35	
Utica, Grace Ch.,	50 50	
Watertown, Trinity Ch.,	5 00—	86 85
DIOCESE OF NEW-JERSEY.		
Mount Holly, St. Andrew's Ch., \$10 22; Miss. Assoc., \$2,	12 22	
Newark, Trinity Ch., (a member,)	10 00	
Paterson, I. T.,	2 00—	24 22
DIOCESE OF PENNSYLVANIA.		
Erie, St. Paul's Ch.,	50 00	
Germantown, St. Luke's Ch., \$45 20; Fcm. Miss. Asso., \$20,	65 20	
Jerseytown, Christ Ch.,	3 25	
Oxford, Trinity Ch.,	24 21	
Philadelphia, J.,	20 00	
“ Ascension Ch., \$11 42; Sunday school, \$2,	13 42	
“ Trinity Ch., Female Infant School,	5 00	
“ Anonymous,	10 00	
Wilkesbarre, St. Stephen's Ch.,	15 00—	206 08
DIOCESE OF MARYLAND.		
Dorchester Co., Bridgefarm, T. I. H. E.,	5 00—	5 00
DIOCESE OF VIRGINIA.		
Albemarle co., Saint Ann's, Christ Ch.,	7 00	
Caroline co., Port Royal, Mrs. Tayloe,	10 00	
Fairfax co., Alexandria, D. C., Christ Ch.,	9 00	
Lunenburg co., Cumberland Parish,	15 00	
Miscellaneous, Mrs. E. Marshall,	10 00—	51 00
DIOCESE OF SOUTH-CAROLINA.		
Charleston, St. Peter's Ch., \$36; a lady, \$25,	61 00	
“ St. Stephen's Monthly Missionary Lecture,	17 10	
“ St. Paul's Ch., \$90; colored persons, \$6 70,	96 70	
“ Rev. J. S. Hanchell,	25 00	
“ St. Michael's Ch.,	43 50	
“ St. Philip's Ch.,	50 00	
Columbia, Trinity Ch., \$45; Ladies' Sewing Society, \$30,	75 00	
Pendleton, “A,”	5 00—	373 30
DIOCESE OF MISSISSIPPI.		
Miscellaneous.—Mrs. R. Randolph,	2 50—	2 50
DIOCESE OF LOUISIANA.		
New-Orleans, St. Paul's Ch., \$38 50; Mite box, \$22,	60 50—	60 50

DIOCESE OF OHIO.			
Pequa, St. James' Ch.,	2 00—	2 00	
Total,		\$1123 06	

☞ In the report of contributing parishes for the year ending June 15th, 1842, South Carolina, Waccamaw, All Saints', was credited with \$75 for Domestic Missions; it should have been \$200. Winyaw, Prince George's, was credited with \$141 70; it should have been \$16 70.

FOREIGN MISSIONS.

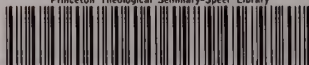
The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th August to the 15th September, 1842.

MAINE.			
Brunswick, Prof. D. R. Goodwin,	\$10 00—	\$10 00	
VERMONT.			
St. Albans, Union Ch., ladies, (one half,)	10 00—	10 00	
RHODE ISLAND.			
Warren, St. Mark's Ch., weekly offerings, for Africa, \$21 70;			
Sunday school of do., for do., \$20,	41 70—	41 70	
CONNECTICUT.			
Derby, St. James' Ch., offerings,	15 54—	15 54	
NEW-YORK.			
Fort Hamilton, M. N. Z., per Rev. J. D. Carder,	10 00		
Highlands, Cold Spring, St. Mary's Ch.,	2 00		
New-York, S. S., per T. N. Stanford, Esq.,	50 00		
Philipstown, St. Philip's Ch.,	1 35		
Troy, St. Paul's Ch., a member, (one half,)	15 00—	78 35	
WESTERN NEW-YORK.			
Le Roy, St. Mark's Ch., \$12 56; Sunday school, \$15 94, and			
\$1 52,	30 02		
Medina, St. John's Ch.,	2 26		
New-Hartford, St. Stephen's Ch.,	3 00		
Syracuse, St. Paul's Ch.,	4 35		
Watertown, Trinity Ch.,	3 00—	42 63	
NEW-JERSEY.			
Newark, Trinity Ch., a member,	20 00—	20 00	
PENNSYLVANIA.			
Jerseytown, Christ Ch.,	1 00		
Oxford, Trinity Ch.,	5 00		
Philadelphia, Church of the Ascension, Sunday school,	3 50—	9 50	
MARYLAND.			
Cumberland, Emmanuel parish,	15 00—	15 00	
VIRGINIA.			
Farquier co., Mrs. E. Marshall, \$10; Mrs. R. L. Randolph,			
\$7; E. N., \$3,	20 00		
Frederickshurg, J. B. G., \$29 65; Miss M. J. Keith, for Af-			
rica, \$1,	30 65		
Fairfax co., Alexandria, D. C., Christ Ch., Mrs. Custis, for			
Africa, \$2; Mrs. M. C. Laford, \$3,	5 00		
Goochland co., St. Paul's Ch., for Africa,	50 00		
Lunenburg, Cumberland parish, for Africa,	5 00		
Petersburg, Rev. C. J. Gibson,	5 00		
Richmond, Mrs. Petticolin,	1 00—	116 65	
SOUTH CAROLINA.			
Columbia, Trinity Ch., offerings,	25 00		
Charleston, St. Peter's Ch., Working Soc., for a pupil at			
Athens, first payment, \$80; from a lady, a			
thank offering, \$25; from Rev. John Fielding,			
\$3; Church offerings, \$36,	144 00		
St. Stephen's Chapel, Miss. Soc., \$5 68; Sun-			
day school, for "Paul Trapier," Africa, \$10;			
white congregation, for "Daniel Cobia," Af-			
rica, \$10,	25 68		
St. Paul's Ch.,	50 00—	244 68	
MISSISSIPPI.			
Vicksburg, Mrs. R. Randolph,	2 50—	2 50	
(Total since 15th June, \$4,535 08.)	Total,	\$606 55	

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